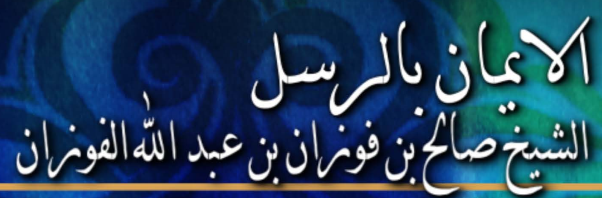


we believe in all the Prophets and the Messengers

by Shaikh Saleh ibn Fawzan ibn al-Fawzaan

Translated by Shawana A. Aziz

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الايمان بالرسل

الشيخ صالح بن فوزان بن عبد الله الفوزان

we believe in all the Prophets and the Messengers

by Shaikh Saleh ibn Fawzaan al-Fawzaan (hafidhahullah)
Member of the Permanent Committee of Islamic Research and Fatawa

from the book,
Al-Irshaad ila Saheehul-A'tiqaad war-Radd ala Ahlush-Shirk wal-Ilhaad

Translated by Shawana A. Aziz





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Eeman (faith) in the Messengers

is one of the principles of Eeman (faith),
because they are the link between Allah and His Creation
in conveying His Message and
establishing His Hujjah (proof) upon His creation.



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meaning

of eeman (faith) in the Messengers

and proofs of the obligation of belief in them

Eeman in the Messenger means

- Tasdeeq (affirming) their Message and
- Iqraar (declaring) their Prophet-hood.
- (It includes affirming and declaring) that the Messengers (alaihimus-salaam) are truthful in what they inform about Allah,
- and that they have fully conveyed and explained the Message (with which Allah sent them) to the people.

Some of the many proofs of the obligation of faith in the Messengers are:

> “Al-Birr (righteous) is one who believes in Allah,
> the Last Day, the Angels, the Book, the Prophets…"
> [Soorah al-Baqarah (2): 177]

> "Each one believes in Allah, His Angels,
> His Books and His Messengers.
> They say, "We make no distinction

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between one another of His Messengers."
[Soorah al-Baqarah (2): 285]

"Verily, those who disbelieve in Allah and His Messengers
and wish to make distinction
between Allah and His Messengers
(by believing in Allah and disbelieving in His Messengers)
saying, "We believe in some but reject others,"
and wish to adopt a way in between.
They are in truth disbelievers.
And We have prepared for the disbelievers
a humiliating torment."
[Soorah an-Nisa (4): 150-151]

In these verses,

- Allah has linked faith in the Messengers with Faith in Him, His Angels and His Books
- Allah has ruled Kufr (disbelief) for those who distinguish between Allah and His Messenger - believing in some while rejecting the others.



mankind's need
for the Messengers
is greater than their need for food and drink*

- The Messengers were sent as a Mercy from Allah to mankind because of their dire need for the Messengers.

  Neither the worldly affairs of mankind nor their religious affairs can be established except through the (guidance with which the) Messengers (are sent with). **Mankind's need for the Messengers is thus, more severe than their need for food and drink.**

- Allah has made the Prophets a means between Him and His creation - a means which informs mankind about Allah, and identifies for them what is beneficial or harmful for them. A messenger explains the rulings; - the recommended, the prohibited and the permissible. He describes what is beloved to Allah and what is detestable to Him.

  There is no way of knowing these matters except through the Messengers. (Even intellect is insufficient in this regard) because intellect - although it

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realizes the necessity to know these issues - cannot point out the details of these issues.

- Allah says, "Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed." [Soorah al-Baqarah (2): 213]

  The slaves' need for the Messages (the Divine Guidance) is much greater than the need of a sick person for the doctor, because the worst that can happen in the absence of a doctor is that the body will suffer - **but absence of the Message harms the hearts.**

There is no survival for the people of the earth except with the existence of the Message (Divine Guidance) amongst them. Once the Message perishes from the face of the earth, Allah will establish the Day of Resurrection.

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the obligation
to believe in all the Messengers;
those who are cited in the Qur'aan by name and those who are not*

It is obligatory to specifically believe in the Messengers cited by Allah in the Qur'aan by name. They are twenty-five in all. Eighteen of them are mentioned in (Soorah al-An'aam) in the Saying of Allah,

> "That was Our Proof which We gave **Ibraheem** against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
>
> And We bestowed upon him **IsHaque** and **Ya'qoob,** each of them We guided, and before him.
>
> We guided **Nooh,** and among his progeny **Dawood, Sulaimaan, Ayyub, Yusuf, Moosa** and **Haroon.** Thus do We reward the good-doers.
>
> And **Zakariyah** and **Yahya** and **Eesa** and **Iliyaas,** each one of them was of the righteous.

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And **Ismaa'eel** and **al-Yas'aa,** and **Yunus** and **Loot,**
and each one of them We preferred
above the Aalameen (mankind and jinn)."
[Soorah al-An'aam (6): 83-86]

and the remaining seven Messengers are cited in various other verses of the Qur'aan.

As for those Messengers who are not cited in the Qur'aan by name, it is obligatory to believe in them in general. Allah says,

“Indeed, We have sent Messengers
before you (O Muhammad);
some of them We have related to you their story
and of some We have not related to you their story,"
[Soorah al-Ghaafir (40): 78]

“Messengers We have mentioned to you before,
and Messengers We have not mentioned to you."
[Soorah an-Nisa (4): 164]

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distinction

between a Prophet and a Messenger

An issue which needs to be explained here is the distinction between Nabi and Rasool.

The famous distinctions between them are;

- **Rasool** (a Messenger) is a male human being who receives revelation of the Sharee'ah and he is ordered to preach it.
- **Nabi** (a Prophet) is a male human who receives revelation of the Sharee'ah although he is not ordered to preach it.

Both the Nabi (Prophets) and the Rasool (Messengers) receive revelation but

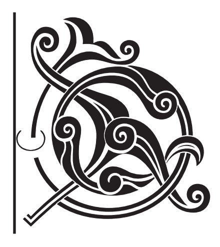
- A **Nabi** (Prophet) might be sent amongst a **believing nation** with a **previous Sharee'ah** - like the Prophets of Bani Isra'eel, who were enjoining the Sharee'ah of Tawrah.

  A specific revelation might be revealed to a Prophet with regards to a specific incident.

- **A Rasool** (Messenger) is sent to a **disbelieving nation -** calling to the Tawheed of Allah and His (Sole) worship.

  So, they are sent amongst the opponents and thus some of them are rejected (by their people). And Messengers are of a higher rank than the Prophets.

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superiority
of some Messengers over the others*

Messengers are of various ranks (amongst themselves).
Allah says,

"Those Messengers! We preferred some to others…"
[Soorah al-Baqarah (2): 253]

The most distinguished Messengers are the five 'Uulul-Adham' (the Strong Willed);

- Prophet Nooh ﷵ,
- Prophet Ibraheem ﷵ,
- Prophet Moosa ﷵ,
- Prophet Eesa ﷵ and
- Prophet Muhammad ﷺ.

They are mentioned in the Saying of Allah, "(Remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nooh, Ibraheem, Moosa, and Eesa, son of Maryam. We took from them a strong covenant." [Soorah al-Ahzab (33): 7]

"He (Allah) has ordained for you the same religion (Islam) which He ordained for Nooh, and that which We have inspired in

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you (O Muhammad) ﷺ, and that which We ordained for Ibraheem, Moosa and Eesa." [Soorah ash-Shura (42): 13]

The most distinguished amongst the five are the two Khaleels; -

- Prophet Ibraheem عليه السلام and
- Prophet Muhammad ﷺ.

The best of the two Khaleels is Prophet Muhammad ﷺ.

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Prophet-hood is

bestowed

by Allah upon His chosen slaves

and it cannot be achieved by the slave through any means*

Prophet-hood is an honor from Allah, which He bestows upon whomsoever He pleases, as Allah says,

> "Allah chooses Messengers
> from angels and from men."
> [Soorah al-Hajj (22): 75]

Prophet-hood is not something which can be acquired by the slave through struggle and exertions, performing different kinds of worships, engaging in tough exercises, persistently disciplining the soul or purification of the heart, refining the manners or spiritually exercising the soul - unlike what the philosophers claim.

The philosophers claim that Prophet-hood can be achieved. They claim that after the perfection of one's outwards and inwards through discipline (of the soul) and exercises, the hidden mirrors will be opened to him, and (to him will be opened) such sights that are not feasible for others besides him.

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Prophet-hood to the philosophers
is three qualities/distinctions:

- **the power of knowledge**, which is acquired without learning. Rather, it is acquired through power.
- **the power to imagine** - such that one imagines radiant shapes with which he communicates (talks and listens).
- **the power to influence people**, which they describe as power over the material world.

According to the philosophers, these qualities can be achieved, and therefore some Sufis have claimed Prophet-hood. Prophet-hood to them is a form of handicraft/occupation.

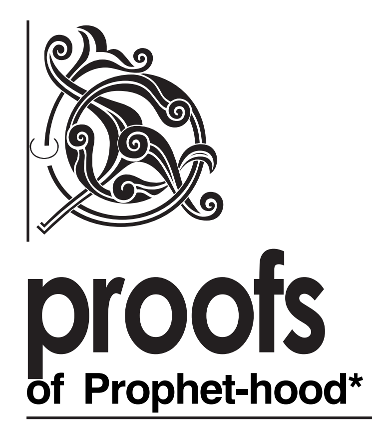
This is false. Allah refutes this view,

> "they say, 'We shall not believe until we receive the like of that which the Messengers of Allah had received.' Allah knows best with whom to place His Message." [Soorah al-An'aam (6): 124]

> "Allah (Himself) chooses Messengers from angels and from men."
> [Soorah al-Hajj (22): 75]

So, Prophet-hood is a blessing from Allah which Allah bestows upon whomsoever is suitable for it - in accordance with His (Absolute) Wisdom and (Eternal) Knowledge, and it is not something that can be achieved by the slave.

It is true that the Prophets were distinguished with exclusive qualities but not in the manner claimed by the misguided philosophers.



proofs
of Prophet-hood*

Proofs of Prophet-hood are those proofs through which
- the Prophet-hood of a true Prophet is recognized and
- the deception of the false claimant is exposed.

This is a very important issue.

Proofs of Prophet-hood are various and of different kinds and cannot be listed. (Some of these proof are);

al-Mu'jizah (the Miracles)

In the dictionary, miracle is defined as something which the opponent is incapable of (performing) when challenged.

Miracle (in the Sharee'ah) is an unusual act which Allah causes to occur at the hands of the one whom He chooses as a Prophet - in order to prove the Prophet's truthfulness and validity of his Message.

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Some of the various miracles of the Prophets are;

- the she camel of Prophet Saalih عليه السلام which was a Hujjah upon his nation.
- the turning of the stick into a snake was a sign of Prophet Moosa عليه السلام
- healing of the born-blind, the leper and bringing the dead to life was a sign of Prophet Eesa عليه السلام
- the miracles of Prophet Muhammad ﷺ were numerous, the greatest of them is the noble Qur'aan. It is the eternal miracle with which Allah has challenged the jinn and mankind. (Also) from his ﷺ miracles were;
    - al-Isra wal-Me'raaj,
    - splitting of the moon,
    - tasbeeh (glorifying Allah) of the pebbles on the Prophet's ﷺ palms,
    - yearning of the tree for him ﷺ,
    - the Prophet's ﷺ informing about the event of the future and the past.

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The proofs of Prophet-hood are not limited to the miracles as is asserted by the Mutakallimeen (people of rhetoric), rather they are of many different kinds:

a) Informing the nations about their victories,

and defeats of their enemies and that the end will be in their favor.

These events took place just like they were foretold (by the Prophets) and nothing occurred differently - like what is cited by Allah in His Book about the Prophets Nuh, Hud, Salih, Shu'aib, Ibraheem, Lut, Moosa (alaihimus-salaam) and our Prophet Muhammad ﷺ.

b) Rulings, information, revealing of the truth

and (suitable) guidance for the creation that are conveyed in the Divine Sharee'ah necessarily testify that such (information and rulings which aptly suits mankind) would not have come except from the most-knowledge of the people and the most righteous of them.

c) Allah's Continuous Support (is a proof of Prophet-hood.) (because) The known Sunnah of Allah is that He does not aid the liars like He supports the truthful - rather He exposes the liar, and perhaps, He might humiliate him and eventually destroy him.

**(As for) the unjust ruler, if he is given victory (and he is

** (In order to facilitate the understanding of the reader, the para
'(as for) the unjust ruler, if he is given victory …..
(until)…. and then He destroys him.'

was been brought ahead from its original place where shaikh had repeated the point i.e., after point d. The Way of (all) the Prophets is one…)



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someone) who has not claimed Prophet-hood and lied upon Allah - then such (a victory) is only (a punishment from Allah - that) an unjust ruler is given domination over unjust people like him. Allah says, "thus We do make the Dhalimoon (oppressors) Awliya (supporters and helpers of) one to another because of that which they used to earn." [Soorah al-An'aam (6): 129]

(But) this, is unlike the one who falsely claims that Allah has sent him. Allah does not give him continuous support, but He might tolerate him for a while, and then He destroys him.

d) The Way of (all) the Prophets is one in

- inviting to the worship of Allah and His obedience,
- belief in the Last Day, all the Books and Messengers.

It is not possible that one of them would differ from what they all agreed upon.

The latter ones attest to (the message and prophet-hood of) the previous ones, and the early ones inform about those coming after him, like Eesa's ﷵ informing about Prophet Muhammad ﷺ before his advent, and Prophet Muhammad's ﷺ affirmation of all the Prophets before him ﷺ.

… … (here the shaikh repeated point (c), which has been omitted due to repetition)

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The Truthful Prophet is distinguished from a false claimant in many ways*

Distinguishing between the truthful and a liar - (even) with regards to matters apart from prophet-hood can be carried out in many ways - so how about the (false) claim to Prophet-hood?

It is known that the one who claims Prophet-hood will either be from amongst the best and perfect of creation, or he would be from the most deficient (or worst) creation.

One of the chief of the tribe of Thaqeef had therefore declared (the following words) when the Prophet ﷺ invited them to Islam,

> "By Allah, I will not ask you except one matter.
> So if you are truthful,
> then you will be so highly esteemed
> in my sight that I will not be able to reject you.
> But if you are a liar, then you will be
> the worst person whom I reject."

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How can the best and the most perfect of creation

be confused

with the most deficient and vile!?
(It is utterly impossible!)

- There is no false claimant to prophet-hood, except that his ignorance, deceit, immorality and the Shaytaan's grip on him is apparent to anyone who has the least sense of distinction (between the truthful and the liar).

AND

- There is no truthful claimant of prophet-hood except that his knowledge, truthfulness, righteousness, and various good which indicates his truthfulness (becomes apparent) to anyone who has the least sense of distinction (between the truthful and the liar).

- A Messenger always informs the people about issues and commands them to act upon certain issues and he himself follows the same.

BUT

- What the liar informs, commands and carries out exposes his deceit in various ways.

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differentiating between Miracles and unusual acts of the sorcerers*

One might ask the difference between the proofs of prophet-hood and unusual acts of the sorcerers, fortunetellers and newly invented skills.

There are various distinctions, and from them are:

- The news that is received from the Prophet will never be marred with failure to occur or inaccuracy.
- The news from the sorcerers and astrologers is mostly lies - and even if his news hardly ever comes true; it is due to what the sorcerers receive from the Shaytaan, who eavesdrops (in the heavens).

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- Magic, astrology and newly invented skills are known (amongst the people) and they can be achieved by man through education. And as such, these acts are not beyond the ability of mankind and Jinn, and these can be challenged with its like.
- The signs of the Prophets are beyond the ability of mankind and jinn, as Allah says,

  “Say, "If the mankind and
  the jinns were together
  to produce the like of this Qur'aan,
  they could not produce the like thereof,
  even if they helped one another."
  [Soorah al-Isra (17): 88]

  So, signs of the Prophets are beyond the ability of the creation, rather Allah is the One, Who causes these signs to occur as a sign of the truthfulness of the Prophets, like splitting of the moon, turning the stick into a snake, tasbeeh of the pebbles in a voice that could be heard, yearning of the tree, increase in the little amount of food and drink… Allah Alone is capable to perform these.

- The Prophets are believers in Allah and they worship Him Alone. They testify to everything which was brought by the Prophets (before them).
- The sorcerers and astrologers and false claimants are mushrikeen (those who associate partners with Allah) and deniers of some of what Allah has revealed.

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- The Fitrah (natural instinct) and the intellect agree with what the Prophets bring.
- The sorcerers, the astrologers and the liars contradict the proofs of reason and Fitrah.

(So,) The Prophets come with that which complements the Fitrah and intellect - whereas the sorcerers, astrologers and the false claimants bring up that corrupts the intellect and Fitrah.

- Miracles of the Prophets are not their own feats (accomplishments or endeavors), rather Allah performs them as a sign and proof of (the truthfulness of His) Prophets, like splitting of the moon, turning of the stick into a snake, the revelation of the noble Qur'aan, information about the Ghayb which are known to Allah Alone.

  So, signs of prophet-hood are from the affairs of Allah and are not from the creation's own accord, like Allah said to His Prophet when they (the disbelievers) demanded a sign to appear,

  "Say: "The signs are only with Allah,
  and I am only a plain warner."
  [Soorah al-Ankabut (29): 50]
- As for the unusual acts of the sorcerers, fortunetellers and other newly invented skill are human endeavors.

So, there are clear and numerous distinctions between signs of the Prophets and unusual acts of the sorcerers.

Whosoever wishes to read more on the subject, should refer to the book, 'an-Nubuwwa' by Shaikhul-Islam ibn Taymiyah (rahimahullah).



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the miracle of the Qur'aan

The greatest miracle of our Prophet Muhammad ﷺ is the noble Qur'aan.

Every Prophet's miracle is in accordance with the situation of his people.

When magic was prevalent amongst the people of Fir'awn, Prophet Moosa عليه السلام was sent with a stick (which transformed) into the shape of what the magic (of the people) caused (the ropes) to appear (i.e., in the shape of a snake) But (in addition to it's appearing like a snake) the stick (also) swallowed up what the sorcerers had generated.

The sorcerers were thus amazed and they understood from it that what Prophet Moosa عليه السلام has come with is the truth and not magic - as Allah has informed (in the Qur'aan that), "the sorcerers fell down prostrate saying, "We believe in the Lord of the alameen (mankind, jinns and all that exists)." [Soorah ash-Shu'ara (26): 46]

This particular miracle only occurred at the hands of Prophet Moosa عليه السلام.


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Medicine was flourishing during the time of Prophet Eesa عليه السلام, and (thus), he عليه السلام came with that which baffled the physicians.

- He عليه السلام revived the dead,
- He عليه السلام cured the born-blind and the leper.
- He عليه السلام would mold clay in the shape of a bird, blow into it, and the bird would fly - by the Will of Allah.

The minds of the experts failed to comprehend (how a human could perform) this and thus, they confessed that it was from Allah, the Exalted.

When the Arabs were masters of eloquence, rhetoric and dialect, Allah made the noble Qur'aan a miracle for our Prophet Muhammad ﷺ. The Qur'aan, which,

> "Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise." [Soorah Fussilat (41): 42]

The Qur'aan is an eternal miracle which has survived over centuries. Allah has chosen this exquisite miracle for the final divine Prophet-hood (that was sent) for all the people.

So, the Qur'aan is read by generations in every time. They read it and realize that it is truly the Speech of Allah and not statements of a human.

Allah has challenged man and jinn to produce anything like it, or ten verses like it or (even) a (short) Soorah (i.e., only three verses) like it.

But no one has produced anything like it - since the advent of Prophet Muhammad ﷺ until today. And no one will - until eternity - be able to produce a book like the Qur'aan, or even a Soorah like it - despite the fact that throughout history, there have been huge numbers of enemies of Prophet ﷺ and the Deen of Islam.

Allah says,

"If you are in doubt concerning that
which We have sent down (i.e. the Qur'aan) to Our
slave, then produce a Soorah (chapter) of the like thereof
and call your witnesses besides Allah, if you are truthful.

But if you do it not, and you can never do it,
then fear the Fire (Hell) whose fuel is men and stones,
prepared for the disbelievers."
[Soorah al-Baqarah (2): 23-24]

The challenge stands until the Day of Resurrection,

"But if you do it not, and you can never do it."

Allah (repeated the challenge in Soorah at-Tur and) said,

"Or do they say, 'He (Muhammad ﷺ) has forged it?'
Nay! They believe not!
Let them then produce a recital like unto it (the Qur'aan)
if they are truthful."
[Soorah at-Tur (52): 33-34]

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Shaikhul-Islam Ibn Taymiyah (rahimahullah) said,

"This challenge was (first revealed or introduced) in Makkah, (because) Soorah Yunus, Hud, Tur were revealed in Makkah.

The challenge was re-introduced in Medina after the migration (of the Prophet ﷺ). It is said in Soorah al-Baqarah, which was revealed in Medina,

"If you are in doubt concerning that
which We have sent down (i.e. the Qur'aan) to Our
slave, then produce a Soorah (chapter) of the like thereof
and call your witnesses besides Allah, if you are truthful.

But if you do it not, and you can never do it,
then fear the Fire (Hell) whose fuel is men and stones,
prepared for the disbelievers."
[Soorah al-Baqarah (2): 23-24]

Two issues are mentioned (in this verse),

a) **"But if you do it not, and you can never do it, then fear the Fire (Hell)."**
i.e., if you cannot (produce something similar to it), then you will have established that the Qur'aan is the truth.

So, fear Allah from rejecting the Qur'aan, lest He might inflict you with the punishment that He has promised for the deniers (of the Qur'aan).

b) **"and you can never do it "**
'never' indicates that such will never occur in the future. Thus, no one - even in the future - will be able to bring a Soorah like it as Allah has informed.



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Allah commanded His Prophet to say in Soorah al-Isra which was revealed in Makkah according to the texts of the Qur'aan and mutawaathir (collective) narration,

> "Say, "If mankind and Jinn were together
> to produce the like of this Qur'aan,
> they could not produce the like thereof,
> even if they helped one another."
> [Soorah al-Isra (17): 88]

Allah has ordered (the Prophet in this verse) to decisively challenge all the creation that if they all were to come together (to contest the challenge), they will not be able to produce the like of this Qur'aan.

This challenge is for all the creations - everybody who has heard the Qur'aan has heard the challenge. And despite the elite and the commoners being aware of it, it is known that they have neither confronted it, nor brought up any Soorah like it. Such has been the case since the time of the advent of Allah's Messenger ﷺ until today.

It is known that the whole of creation was disbelieving before the advent of Allah's Messenger ﷺ, and (only) few of them accepted his ﷺ Prophet-hood after his advent.

The disbelievers (during his ﷺ time) were the most keen to falsify his ﷺ statements, and they spared no possible effort. Sometimes, they approached the People of the Book inquiring about issues of the Ghayb (unseen) so that they could cross-examine the Prophet, like they questioned him about the story of Yusuf, the people of the cave and Dhul-Qarnayn. They would assemble in gathering after gathering to plan how they could discredit him.

The disbelievers compared him to those who were evidently unlike him, sometimes they called him insane, and at

others they labeled him as magician, astrologer or poet and other such labels which they themselves, and those who were sane, knew that such was slander against the Prophet…

So, the Prophet ﷺ challenged them over and over again and this falsified their claims - because if they were capable of doing it, they would have already done it (i.e., bring the like of Qur'aan)…

The same is true for all the people of the earth, it is evidently known to everyone that all the people of the earth are incapable of producing something similar to the Qur'aan with trickery* or without it.

The Qur'aan is superior than the signs, which people have tried to imitate like bringing the dead to life. (because) No one has ever brought anything (at all) like the Qur'aan.

The Prophet ﷺ declared from the beginning in Makkah while his followers were very few - that even if all the jinn and mankind gathered together to produce the like of Qur'aan, they will not be able to produce it - neither in this era nor in any future era - this shows that the Prophet ﷺ was perfectly sure and convinced of it.

Otherwise, someone who is dubious or suspicious would not dare to declare something like this out of fear that his falsehood would be exposed and people would stop believing in him.

So, this proves that the Prophet ﷺ was definite about it, and this was only because Allah had informed him about him. Otherwise, it is not possible for any man to declare that no one from the

* Translator's note: i.e., even if they were to commit fraud by imitating the Qur'aan to produce something like it

creation could produce the like of it unless he knows that such is beyond human capability. And **knowledge of this necessitates that it is a miracle…**"

[end quote of Shaikhul-Islam Ibn Taymiyah]

The noble Qur'aan is a miracle in various aspects;

- A miracle in its language, composition and eloquence in words.
- A miracle in its commands (which are perfectly suitable for the well-being of the people).
- A miracle in its news about Allah, His Names and Attributes, His Angels, and others issues.
- A miracle in its news about the Ghayb (unseen) of the future and the past - and what it informs about the Hereafter.
- A miracle with regards to the convincing proofs it presents (to establish the veracity of the issues addressed).



infallibility
of the Prophets*

Infallibility of the Prophets means
Allah's safeguarding His Prophets from sins and errors.

Shaikhul-Islam Ibn Taymiyah (rahimahullah) writes explaining the disagreement (of the scholars) and clarifying the most correct view (concerning the infallibility of the Prophets),

"The Prophets are Masoom (infallible) - by the agreement of the ummah

- in what they inform about Allah and
- in conveying their Message.

It is therefore, obligatory to have faith in everything they came with, as Allah says,

> "Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem, Isma'eel, Ishaaque, Ya'qoob, and to Al-Asbaat (the twelve sons of Ya'qoob), and that which has been given to Moosa and Eesa, and that which has been given to the Prophets from their Lord.

We make no distinction between any of them, and to Him we have submitted (in Islam). So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition…" [Soorah al-Baqarah (2): 136-137]

"Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets." [Soorah al-Baqarah (2): 177]

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers.

Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)." [Soorah al-Baqarah (2): 285]"
[end quote of Shaikhul-Islam Ibn Taymiyah]

Shaikhul-Islam Ibn Taymiyah (rahimahullah) further writes,

"It is due to this established infallibility of the Prophets that the purpose of Prophet-hood and Messenger-ship is accomplished.

A Prophet is a warner from Allah. A Messenger is the one who is sent by Allah (to convey the Message). Every Messenger is a Prophet but not every Prophet is a Messenger, and the infallibility about what they convey about Allah is established, **no error is committed in conveying according to the agreement of the scholars**…"

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Shaikhul-Islam Ibn Taymiyah (rahimahullah) also wrote,

> "As for infallibility with regards to issues apart from conveying the Message, there is a disagreement amongst the people concerning it;
>
> - Is this infallibility proven by intellect or textual proofs?
> - Are the Prophets infallible with regards to major sins or minor sins or (only) some of them?
> - Is it such that the Prophets are infallible only in their approval and not in their actions?
> - Is it necessary to declare infallibility in issues apart from conveying the Message?
> - Is infallibility from disbelief and sins necessary (even) before the Prophet being blessed with Prophet-hood?"

[quote continued on the next page]



refuting those who say that the Prophets are liable to approve sins*

(continued quote of Ibn Taymiyah)

"Majority of the people agree upon - and this view is in agreement with the narrations from the salaf -

- absolute infallibility of the Prophets from approving any sins and
- refuting those who say that the Prophets are liable to approve sins.

If the proofs of the proponents of infallibility (of the Prophet in approving any sin), are analyzed, their proofs do establish their viewpoint while **the proofs of those - who say that the Prophets are liable to approve sins - do not confirm that the Prophets approved any sin that was committed.**

The proponents of the infallibility (i.e., those who say that the Prophets are free from approving any sin) argued that **it is prescribed to follow what they approve of,** excluding what they prohibited from or revoked - just like their command and

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prohibitions that have not been abrogated are to be followed.

As for those commands and prohibitions that are abrogated, then it is not permissible to consider them commands or prohibitions, let alone be obliged to follow them."

[quote continued on the next page]



refuting
those who say that **the Prophets are infallible from committing any form of sins***

(Ibn Taymiyah's quote continued)

“The proponents of the infallibility (of the Prophets from committing any form of sin) argued that

- committing sins defies perfection,
- committing sins is graver when it is committed by someone who is blessed (with Prophet-hood),
- committing sins necessitates change

and other such intellectual arguments

These arguments (can be true) only if one persists upon the sin and does not repent.

Otherwise, sincere repentance, which is accepted by Allah, elevates the person to a rank higher than his previous rank as some of the Salaf said,

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"After repentance, Dawood ﷺ was better (in merit and virtue) than before committing sin."

Another (salaf) said,
"If Tawbah was not the dearest thing to Allah,
then the most esteemed creation
would not have fallen into committing sin."

The Hadeeth of Tawbah is established in the Saheehs,
"Allah is more pleased with the repentance of His slave
than anyone of you is pleased with finding his camel,
which he has lost in desert."
[Saheeh al-Bukharee (75/321)]

Shaikhul-Islam Ibn Taymiyah further explained,

"It is not possible to enumerate all (the texts) that support this view from the Qur'aan, the Sunnah and the previously revealed Divine Books.

Those who oppose this view, misinterpret these texts - like the misinterpretations of the Jahmiyah, Qadriyah and Duhriya for the texts of the Names and Attributes (of Allah) and texts of Qadar (Predestination) and those mentioning the Hereafter.

It is like the misinterpretation of al-Karamita al-Batiniyah which is known to be false due to the confusion found in them. It is tahreef (distortion) of the words from its meaning.

- These people intended to glorify the Prophets (by declaring them to be infallible from committing any form of sin) but fell into their rejection.
- They wanted to believe in them but fell into disbelief.



The infallibility known from the proofs of the Sharee'ah, intellect and Ijma is the infallibility in conveying (the message).

They (those who propose absolute infallibility committing sins) did not benefit from these texts because they did not accept the prerequisites of the Message of the Prophets. Rather they accepted the Message in text without approving of its meaning. They are like the illiterate who do not know the Book except safeguarding it… … …

Allah has not mentioned anything in the Qur'aan about the (complete) infallibility of the Prophets, except that He coupled it with Tawbah (repentance) and Istagfaar (seeking forgiveness) - like His Saying about

Adam and his wife,

"They said, "Our Lord! We have wronged ourselves.
If You forgive us not, and bestow not upon us Your Mercy,
we shall certainly be of the losers."
[Soorah al-A'raf (7): 23]

the saying of Nuh عليه السلام,

"Nuh said, "O my Lord! I seek refuge with You
from asking You that of which I have no knowledge.
And unless You forgive me and have Mercy on me,
I would indeed be one of the losers."
[Soorah Hud (11): 47]

the saying of Khaleel Ibraheem عليه السلام,

"Our Lord! Forgive me and my parents,
and (all) the believers on the Day
when the reckoning will be established."
[Soorah Ibraheem (14): 41]



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And (the saying of Ibraheem),

"Who, I hope will forgive me my faults
on the Day of Recompense."
[Soorah ash-Shu'ara (26): 82]

The saying of Moosa عليه السلام,

"You are our Walee (Protector),
so forgive us and have Mercy on us,
for You are the Best of those who forgive.
And ordain for us good in this world, and in the Hereafter.
Certainly we have turned unto You."
[Soorah al-A'raaf (7): 155-156]

"He (Moosa عليه السلام) said, "My Lord!
Verily, I have wronged myself, so forgive me."
[Soorah al-Qasas (28): 16]

"When he (Moosa عليه السلام) recovered his senses he said,
"Glory be to You, I turn to You in repentance
and I am the first of the believers."
[Soorah al-A'raaf (7): 143]

Allah says about Dawood عليه السلام,

"Dawood guessed that We have tried him and
he sought Forgiveness of his Lord,
and he fell down prostrate and turned (to Allah) in
repentance. So We forgave him that,
and verily, for him is a near access to Us,
and a good place of (final) return (Paradise)."
[Soorah Saad (38): 24-25]

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Allah says about Sulaimaan عليه السلام,

"He (Sulaimaan عليه السلام) said, "My Lord! Forgive me,
and bestow upon me a kingdom
such as shall not belong to any other after me:
Verily, You are the Bestower."
[Soorah as-Saad (38): 35]

As for Yusuf عليه السلام, the truthful, Allah did not mention any sin for him. And therefore, He did not mention his seeking forgiveness, rather Allah said,

"Indeed, she did desire him
and he inclined to her desire,
had he not seen the evidence of his Lord.
Thus it was, that We turn away from him
evil and (Fahsha) illegal sexual intercourse.
Surely, he was one of Our chosen, guided slaves."
[Soorah Yusuf (12): 24]

So, (in this verse), Allah has informed that He turned evil and Fahsha away from Yusuf عليه السلام and this proves that Yusuf عليه السلام never committed evil or Fahsha.

As for Allah's Saying,

"Indeed she did desire him and
he *Hamm* to her desire,
had he not seen the evidence of his Lord."

Hamm is of two kinds as Imam Ahmad said,

Hamm (intention) is of two kinds:

- (a thought which) strikes or come across one's mind
- a (firm) resolution or determination (to do something)


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It is established in the Saheeh that the Prophet ﷺ said,
"Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed how (to write them).

- If a slave intends to do a good deed and he does not do it, then Allah will write for him a full good deed.
- If the slave intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him from ten to seven hundred times to many more times.

- If the slave intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him.
- If the slave intended to do it (i.e., a bad deed) and actually did it, then Allah will write one bad deed (in his account)."
[Saheeh al-Bukharee (vol. 8, book. 76, (498)]

So, Yusuf عليه السلام had a Hamm (i.e., it crossed his mind) but he did not act upon it for the sake of Allah, and therefore Allah turned the evil and Fahsha away from him.

Thus, if the requisite of sin takes place - i.e., Hamm, but it is overwhelmed by the obligatory Ikhlas (sincerity), then the heart is turned away from the sin for the sake of Allah.

Prophet Yusuf عليه السلام, thus only performed good deeds which he was rewarded for. Allah says,

"Verily, those who are pious,
when an evil thought comes to them from Shaytaan,
they remember (Allah),
and (indeed) they then see (aright)."
[Soorah al-A'raf (7): 201]



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Shaikhul-Islam Ibn Taymiyah further explained,

"With this is (also) known the reply to those who say,
'Allah does not bestow prophet-hood
except upon those who are infallible
before being granted prophet-hood.'
Such is the saying of a group from the Rafidah and others.

And similarly (it is a reply to), those who say,
'Allah does not bestow Prophet-hood
except upon the one who is a Mu'min (believer)
before being granted prophet-hood.'

These people thought that (committing) sins is degradation even if one were to repent from it. **This is the root of their mistake.**

Whosoever thinks that a sinner even after sincere repentance is deficient, then he is greatly mistaken. (Such is not true) - because, no humiliation or punishment which is incurred upon the sinners is incurred upon the one who repents (from his sins) right away. But if he were to delay repentance, then he might receive appropriate humiliation and punishment between his sins and repentance.

The Prophets (alaihimus-salaam) would not delay repentance. Rather they would hasten in their repentance without delay or insistence upon the sin - rather they were masoom in this regard.

Whosoever slightly delayed repentance, Allah would forgive him due to the tribulations inflicted upon him as he did with Yunus عليه السلام - it is well-known that his being thrown (in the sea) was after being granted Prophet-hood. And (as such) there is no need (to reply) the one who says that his being thrown was before Prophet-hood.

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One who repents from disbelief and sins might be superior than the one who does not fall into it - and if this is superior, then the most superior (i.e., the Prophets) are more deserving of it.

Allah informed about the sins of the brothers of Prophet Yusuf ﷵ, they are a group whom Allah (later) granted Prophet-hood.

Allah says,

"So **Loot believed in him** (i.e. Ibraheem ﷵ).
He (Ibraheem ﷵ) said, "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."
[Soorah al-Ankaboot (29): 26]

So, Loot believed in Ibraheem ﷵ, then Allah sent Loot ﷵ to his nation.

Allah said in the story of (Prophet) Shu'ayb ﷵ,

"The chiefs of those who were arrogant among his people
said, “We shall certainly drive you out, O Shu'aib,
and those who have believed with you from our town,
or else you (all) shall return to our religion."

He said, "Even though we hate it!
We should have invented a lie against Allah
if we returned to your religion,
after Allah has rescued us from it.
And it is not for us to return to it unless
Allah, our Lord, should will.
Our Lord comprehends all things in His Knowledge.
In Allah (Alone) we put our trust.
Our Lord! Judge between us and our people in truth,
for You are the Best of those who give judgment."
[Soorah al-A'raf (7): 88-89]



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"Those who disbelieved, said to their Messengers,
"Surely, we shall drive you out of our land,
or **you shall return to our religion**."
[Soorah Ibraheem (14): 13]

So, if it is known that significance is in perfect ending, and the beginning does not diminish (anything from it).

And this perfect (ending) is due to repentance and seeking forgiveness. Everyone must repent, it is an obligation upon those who came before and those who came later - as Allah says,

"So that Allah will punish the hypocrite men and women, and the men and women who are polytheist.
And Allah will forgive the true believers
of the Islamic Monotheism - men and women.
And Allah is Ever Oft-Forgiving, Most Merciful."
[Soorah al-Ahzab (33): 73]

Allah has informed us about the repentance of Adam and Nooh and the prophets succeeding them until the last of the Prophets - Prophet Muhammad ﷺ. And the last revelation (i.e., revealed verse) upon Prophet Muhammad ﷺ or one of the last (revealed verses) was,

"When comes the Help of Allah (to you, O Muhammad)
and the conquest (of Makkah), and
you see that the people enter Allah's religion in crowds,
So glorify the Praises of your Lord,
and **ask for His Forgiveness**.
Verily, He is the One Who
accepts the repentance and forgives."
[Soorah an-Nasr (110): 1-3]

[end quote of Shaikhul-Islam Ibn Taymiyah]


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Shaikhul-Islam Ibn Taymiyah then mentioned various texts about the Prophet's ﷺ seeking forgiveness and then said,

"Texts of the Qur'aan and the Sunnah are numerous and clear (in this regard) and the reports from the Sahabah, Taba'een and the scholars of the Muslims are various - but the opponents misinterpret these texts like the Ta'weel (misinterpretation) of the Jahmiyah, the Batiniyah and others who have misinterpreted (the texts) in the same manner.

Their Ta'weel is corrupt - as is clearly known to those who ponder - and it is (Tahreef) distortion of the words from its meanings, like their Ta'weel of His Saying,

"That Allah may forgive you your sins of the past and the future, and complete His Favor on you,
and guide you on the Straight Path." [Soorah al-Fath (48): 2]

(they misinterpret this verse and claim),

'your sins of the past' refers to the sin of Adam عليه السلام
'(your sins) of the future' refers to the sins of his nation

and it is known that this (interpretation) is false." [end quote]

Shaikhul-Islam Ibn Taymiyah also said,

"The majority who say that
the Prophets are liable to commit minor sins
also say that
they are infallible (i.e., free) from approving minor sins

and thus, they have not attributed to the Prophet except that which is appropriate with their perfection since actions are (judged) by their end.

While the opinion of the opponents (i.e., those who say that the Prophet's do not commit any form of sin) necessitates that the Prophets do not repent to Allah." [end quote of Ibn Taymiyah]


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The issue summarized

Infallibility of the Prophets includes

- issues that are completely agreed upon, and
- issues that are partially agreed upon.

1. It is agreed upon that the Prophets are infallible in what they inform about Allah, and in their conveying the Message - because it is due to this infallibility that the purpose of Messenger-ship and Prophet-hood is achieved.

2. There is a disagreement concerning the Prophets عليهم السلام being infallible from committing sins.

Some of them said that the Prophets are absolutely infallible from committing major and minor sins because

- the status of Prophet-hood is too superior to include the Prophet's falling into sins and opposing Allah intentionally.
- we are commanded to follow their example, and such is not possible if they are prone to committing sins, because following their example necessitates that all their actions are obedience to Allah.

And they have misinterpreted verses and ahaadeeth in order to prove some of their points.



While the majority has said that

- the Prophets are prone to committing minor sins in accordance with what is mentioned in the Qur'aan and news (about the stories of the Prophets).
- the Prophets, however, do not persist in their sins, they repent and refrain from it as is explained in detail (in the above quote of Ibn Taymiyah).

  And as such they are masoom (infallible) from persisting in the sins and thus their example in repentance can be followed.

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deen
of all the Prophets is One

The Deen of all the Prophets is one,
although their Sharee'ahs differed.

Allah says,

"He (Allah) has ordained for you the same religion (Islam)
which He ordained for Nuh,
and that which We have inspired in you (O Muhammad),
and that which We ordained for Ibraheem, Moosa and Eesa
saying you should establish religion
and make no divisions in it."
[Soorah ash-Shura (42): 13]

"(You) Messengers! Eat of the Taiyibaat (all Halal foods)
and do righteous deeds.
Verily! I am Well-Acquainted with what you do.
Verily! This - your religion is one religion,
and I am your Lord, so keep your duty to Me."
[Soorah al-Mu'minoon (23): 51-52]

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The Prophet ﷺ said,

"…The Prophets are paternal brothers;
their mothers are different, but their religion is one."
[Saheeh al-Bukharee, vol. 4, book. 55 (652)]

The Deen of all the Prophets is the religion of Islam - the only religion acceptable to Allah. **Islam means submission to Allah through Tawheed, obedience and abandoning Shirk.**

Allah said about Nuh عليه السلام,

"I was ordered to be of the Muslims."
[Soorah an-Naml (27): 91]

Allah said about Ibraheem عليه السلام,

"When his Lord said to him,
"Submit (Islam i.e. be Muslim)!"
He said, "(Aslamtu) I have submitted
myself (as a Muslim)
to the Lord of the Aalameen (mankind and jinn)."
[Soorah al-Baqarah (2): 131]

Allah said about Moosa عليه السلام,

"Moosa said, "O my people! If you have believed in Allah,
then put your trust in Him if you are Muslims."
[Soorah Yunus (10): 84]

Allah said about Eesa عليه السلام,

"When I (Allah) put in the hearts of
al-Hawarieen (the disciples of Eesa)
to believe in Me and My Messenger,
they said, "We believe.
And bear witness that we are Muslims."
[Soorah al-Maidah (5): 111]



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Allah said about all the Prophets and about Tawrah,

"Verily, We did send down the Tawrah,
therein was guidance and light,
by which the Prophets,
who submitted themselves (Aslamu)
to Allah's Will, judged the Jews."
[Soorah al-Maidah (5): 44]

Allah said about the Queen of Saba,

"It was said to her,
'Enter As-Sarh (a glass surface with water underneath it),'
but when she saw it, she thought it was a pool,
and she (tucked up her clothes) uncovering her legs.
Sulaimaan said, 'Verily, it is Sarh paved smooth
with slab of glass."
She said, "My Lord! Verily, I have wronged myself,
and I submit to Allah (Aslamtu), the Lord of the Aalameen."
[Soorah an-Naml (27): 44]

So, Islam is the religion of all the Prophets, and it means Istislaam (submission) to Allah alone. Thus,

- whosoever submits to Allah and to others is a **Mushrik (polytheist)** and
- whosoever does not submit to Him is **arrogant (Mustakbir).**

Both, the Mushrik (polytheist) and (Mustakbir) - the one who is too arrogant to worship Allah, are disbelievers.

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Istislaam (submission) to Allah comprises of worshiping Allah Alone, and obedience to Him Alone - i.e., to worship Allah at all times by doing that which He has ordered in that time.

Allah ordered in the initial stages of Islam to face Bayt al-Muqaddus (in prayers), and then He ordered to face the Ka'ba. Both these actions were - when these orders were issued - acts of Islam.

So, Deen is obedience, and both these actions were worship to Allah despite some aspects of the actions varied, namely the direction of facing in prayers.

Similarly, the Deen of all the Prophets is one, although their Sharee'ah (legislations), Manaahij (ways), directions and rituals differed.

These differences do not withhold the Deen of Prophets to be one and the same - just like (such differences) did not withhold the Sharee'ah of one Messenger i.e., Prophet Muhammad ﷺ - like in the example of facing Baytul-Muqaddis initially and then facing the Ka'ba later on.

So, the Deen of all the Prophets is one, although their Sharee'ah differed. Allah might legislate a command at one (point of) time for a Wisdom, then legislate a different command at another time for a Wisdom.

- One has to act upon the previous command before it being Mansookh (abrogated i.e., being replaced with the new command)
- And after the abrogation, one is obliged to enact the Naasikh (i.e., the new command which replaces the previous command).



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Whosoever holds on to the Mansook (the previous command which has been abrogated by a new one) and abandons the Naasikh (the new command) - then such is not Islam and he is not following any of the Messengers.

The Jews and the Christians have thus, committed Kufr. They held on to a Sharee'ah (legislation) which is Mansookh (abrogated, replaced by a new legislation - i.e., the legislation of Prophet Muhammad ﷺ).

For every nation, Allah legislates a Sharee'ah (legislation) that suits its situation and era. (Only) this Sharee'ah would ensure reformation or setting right the issues of that nation.

Then Allah might abrogate what He Wills from those Sharee'ahs because the purpose of that (particular) law comes to an end. (Such continued) until the advent of Prophet Muhammad ﷺ - the final Prophet to all mankind on the face of the earth (whose Prophet-hood is) for all times until the Day of Judgment.

Allah legislated for Prophet Muhammad ﷺ - a comprehensive Sharee'ah which is suitable for all times and places. It will neither change nor be Mansookh (abrogated, replaced) and thus, all the people of the earth have no choice but to believe in Prophet Muhammad ﷺ and follow him.

Allah says,

> "Say (O Muhammad), "O mankind!
> Verily, I am sent to you all as the Messenger of Allah."
> [Soorah al-A'raf (7): 158]
>
> "We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [Soorah Saba (34): 28]



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"We have sent you (O Muhammad) not but as a mercy for the alameen (mankind, jinn and all that exists)."
[Soorah al-Anbiya (21): 107]

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets." [Soorah al-Ahzab (33): 40]

The verses which Allah has revealed upon His Messenger ﷺ are addressed to all creatures; the jinn and all mankind.

Allah did not specify any ruling specifically to the Arabs. Rather He has attached the rulings to Kafir (disbeliever) and Mu'min (believer), Muslim and Munafiq (hypocrite), righteous and corrupt, a doer of good (Muhsin) and an unjust (Dhalim) and other names mentioned in the Qur'aan and the Ahaadeeth.

There is no specification of any Command in the Qur'aan and the Hadeeth for the Arabs; rather the rulings are attached to the influential attributes that Allah loves, and those attributes which are detestable to Allah.

Revelation of the Qur'aan in the language of the Arabs is merely for the purpose of communication/propagation (of the Message) because the Arabs were the first ones to receive the Message, and through them it reached the rest of the nation.

Allah ordered the Prophet to call his ﷺ own people first, then those who were in the surrounding areas; just like He ordered struggling against those who were nearby then those after them.

This was not for the purpose of specifying (the religion for the Arabs); rather it was a gradual progress of conveying/propagating (the Message).


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Summary

- The Deen of all the Prophets is one - and it is sincere worship of Allah and eradication of Shirk and corruption - although their Sharee'ahs varied in accordance with the needs of the situation until the last Prophet, whose Message is for all creations until the end of the world.

- The Sharee'ah of Prophet Muhammad ﷺ will neither change nor be abrogated. It is suitable for all times and places. There is no Prophet after Prophet Muhammad ﷺ until the end of time.

- Prophet Muhammad ﷺ orders what the previous Prophets ordered i.e., Eeman (faith) and Ikhlas (sincere) worship to Allah through the legislations he ﷺ was sent with.

- Prophet Muhammad ﷺ testified for his brothers in Prophet-hood (before him), and his brothers in Prophet-hood gave glad-tidings of him - especially the one who immediately preceded him - i.e., Eesa ibn Maryam عليه السلام, when he said to his nation,
  "O Children of Israel! I am the Messenger of Allah
  unto you, confirming the Tauraat before me,
  and giving glad tidings of a Messenger
  to come after me, whose name shall be Ahmed."
  [Soorah as-Saff (61): 6]

- Previous (Divine) Books give clear descriptions of Prophet Muhammad's attributes and exclusive qualities, yet the Jews and the Christians rejected him ﷺ out of envy and pride, as Allah says,
  "Those to whom We gave the Scripture



(i.e., Jews and Christians) recognize him (Muhammad ﷺ)
as they recognize their sons.
But verily, a party of them conceal the truth
while they know it." [Soorah al-Baqarah (2): 146]

O Allah, show us the truth as the truth, and provide us with the means to follow it, and show us the falsehood as falsehood and provide us the means to prevent it.

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exclusive

virtues, merits and excellence

of Prophet Muhammad ﷺ

Prophet Muhammad ﷺ possesses
exclusive/exceptional merits,
which is neither possessed by any other Prophet
nor any one from his nation.

1. Prophet Muhammad ﷺ is the Khaatam an-Nabiyyeen (the last/seal of the Prophets). Allah says,

> "Muhammad is not the father of any man among you,
> but he is the Messenger of Allah and
> the last (end) of the Prophets.
> And Allah is Ever All-Aware of everything."
> [Soorah al-Ahzab (33): 40]

and the Prophet ﷺ said, "I am the last of the Prophets; there is no Prophet after me." [at-Tirmidhee]

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2. al-Maqaam al-Mahmood - i.e., the great Shafa'ah (ash-Shafa'ah al-Udhma) as is stated in the Saying of Allah,

"It may be that your Lord will raise you
to Maqaaman Mahmooda (a station of praise and glory)."
[Soorah al-Israa (15): 79]

It is stated in the lengthy agreed upon narration about Shafa'ah that Allah will gather the first and the last of the people in one place. Some of the people will say, 'Look at your state and look at what your condition has become. You should look for someone who will intercede on your behalf.'

So, they will come to the Prophets Adam, Nooh, Ibraheem, Moosa, Eesa عليه السلام and then to Prophet Muhammad ﷺ. All the Prophets will direct the people to another Prophet - except Prophet Muhammad ﷺ, who will say, "It is for me to intercede." He will thus, fall prostrate (under the Throne of Allah) until he is given the permission to intercede.

This shows the merit of Prophet Muhammad ﷺ over all the creation, and that this rank is exclusively for him ﷺ.

3. Universality of the Prophet-hood of Muhammad ﷺ.
Allah says,

"Say (O Muhammad ﷺ), "O mankind!
Verily, I am sent to you all as the Messenger of Allah."
[Soorah al-A'raaf (7): 158]

"We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not." [Soorah Saba (34): 28]

"Blessed be He Who sent down the criterion (i.e. the Qur'aan) to His slave (Muhammad) that he may be a warner to the Aalameen (mankind, jinns and everything that exists)." [Soorah all-Furqan (25): 1]



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"We have sent you (O Muhammad) not but as a mercy for the Aalameen." [Soorah al-Anbiya (21): 107]

“(Remember) when We sent towards you (O Muhammad) Nafran (three to ten persons) of the jinn, (quietly) listening to the Qur'aan, when they stood in the presence thereof, they said, "Listen in silence!" And when it was finished, they returned to their people, as warners." [Soorah al-Ahqaf (46): 29]

The issue of the universality of the Message of Prophet Muhammad is a consensual issue.

The verses revealed upon Prophet Muhammad ﷺ are addressed to all the creations; the Jinn and mankind. His Message was general for all, though Asbaab an-Nuzool (the incidents concerning which the revelation was sent down) were those which were existing amongst the Arabs. But according to the consensus of the Muslims, none of these verses were only for those particular incidents about which they were revealed.

No Muslim has ever said that the verses of divorce, punishments for theft or any other rulings only relate to the individual concerning whom the verse was revealed.

Although the causes of revelation for some Qur'aanic verses existed amongst the Arabs, the ruling in the verse is general and includes all situations which fall under it - in word and meaning.

Prophet Muhammad ﷺ was sent for the jinn and mankind and his call includes both the jinn and mankind - regardless of their race.

It should not be deemed that any of these rulings are specific for the Arabs alone. Rather, Allah has attached the rulings by the words Muslim, Kafir, Mu'min, Munafiq, righteous, corrupt, Muhsin, Dhalim and other descriptions that are stated in the Qur'aan and the Hadeeth. There is no specification (for the

Arabs) for any Sharee'ah ruling in the Qur'aan and the Hadeeth. Rather Allah has commands those influential actions which are pleasing to Him, and prohibited that which displease Him, and put an end to it accordingly.

Allah did not dedicate any form of ruling for the Arabs because the Prophet's Message is for all mankind. The Qur'aan was revealed in the language of the Arabs - rather the language of the Quraysh - for the purpose of propagation since the Qur'aan reached them first, and through them to the others. And Allah ordered them to propagate it first, then those who were closely surrounding them, and so on…

Just like the Prophet ﷺ was sent for mankind, he ﷺ was also sent for the Jinn. The Jinn heard his ﷺ recitation (of the Qur'aan) and returned to their community as warners, as Allah has informed about them. This (too,) is a consensual issue amongst the Muslims.

Allah has addressed the jinn and mankind in the Qur'aan, which proves this fundamental - like His Saying,

> "O you assembly of jinn and mankind!
> Did not there come to you Messengers from amongst you." [Soorah al-An'aam (6): 130]

Allah informed about the Jinn that they said,

> 'There are among us some that are righteous,
> and some are otherwise;
> we are groups each having a different way."
> [Soorah al-Jinn (72): 11]

(each having a different way) i.e., of various madhaaib, Muslims, Kuffar, people of Sunnah and people of Bidah.

And they (the Jinn) said,

> "Of us some are Muslims


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and of us some are al-Qasitoon (disbelievers)
And whosoever has embraced Islam,
then such have sought the Right Path."
[Soorah al-Jinn (72): 14]

Shaikhul-Islam Ibn Taymiyah (rahimahullah) said,

"One must know that Allah sent Muhammad ﷺ to both; mankind and Jinn. He made it obligatory upon them to believe in him ﷺ and in that which he ﷺ was sent with, and to obey him ﷺ. They are obliged to make Halaal what Allah and His Messenger have made Halaal, love what Allah and His Messenger loved, and hate what they hated.

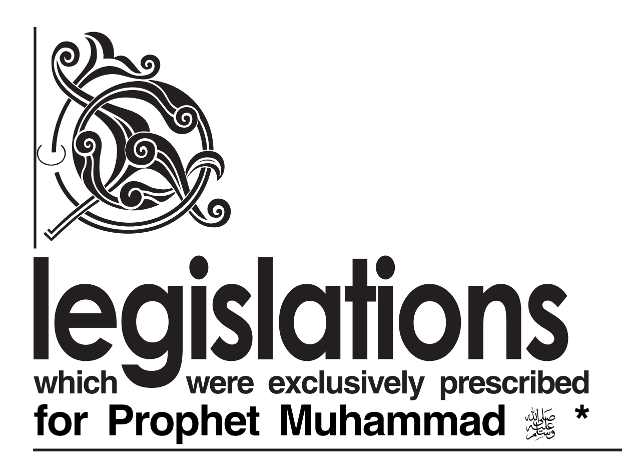
Any man or Jinn who does not believe in Prophet Muhammad ﷺ after the Hujjah (proof) has been established upon him by the Message of Prophet Muhammad ﷺ, deserves punishment of Allah - the like of what is deserved by the disbelievers, amongst whom the Messenger was sent.

This is an agreed upon matter amongst the Sahabah, those who followed them in good, the scholars of the Muslims, and all groups of Muslims - those from Ahlus-Sunnah wal-Jama'ah and those other than them." [end quote]

4. The Noble Qur'aan, to the miraculous nature of which the Jinn and mankind have surrendered, and desisted from challenging it. The most eloquent and articulate from all religions have confessed their failure to bring the like of its shortest Soorah. This issue has been discussed in the previous pages.

5. Ascension to the highest Heaven until Sidrat al-Muntaha (the Lote tree) where he ﷺ could hear the squeaking of the pens, and he ﷺ came as close as two bow lengths of nearness.





legislations which were exclusively prescribed for Prophet Muhammad ﷺ *

Imam Qurtubee writes in his Tafseer concerning issues that were exclusively prescribed for Prophet Muhammad ﷺ and not for the people of his ﷺ ummah, (in the following words),

> "Allah specified some legislations of the Sharee'ah only for Prophet Muhammad - legislations of obligation, Halaal and Haraam which were not prescribed for anyone else - as a virtue/excellence, blessing and (due to) an exceptional status, thus,
>
> - some issues were Obligatory (Fardh) upon him ﷺ but not upon others.
> - some issues were Prohibited (Haraam) for him ﷺ but not for others.
> - some issues were Permissible (Halaal) for him ﷺ but not for others.
>
> Some of these issues are agreed upon while others are controversial." [end quote of Imam Qurtubee]

Some of the legislations stated by Imam Qurtubee are:

- Tahajjud prayer during the night. It is said that establishing the night prayer was obligatory upon the Prophet until he passed away due to the Saying of Allah, "O you wrapped in garments (i.e. Prophet Muhammad)! Stand (to pray) all night, except a little." [Soorah al-Muzzammil (73): 1-2]

  It is stipulated that it was (initially) obligatory upon him, but was abrogated later on by the Saying of Allah, "In some parts of the night offer the Salaat with it (the Qur'aan) - as an additional (optional) prayer for you (O Muhammad)." [Soorah al-Isra (17): 79]

- If the Prophet ﷺ were to perform an act (of Sunnah), he would keep steadfast upon it (i.e., continue performing it for all his life)

- (Accepting) Zakaat was Haraam for him ﷺ and his family

- Observing continuous fasts was Halaal for him ﷺ.

- Marrying more than four women (at the same time) was Halaal for him ﷺ.

- Warfare in Makkah was made Halaal for him ﷺ.

- The Prophet ﷺ was not inherited.

- Wives of the Prophet ﷺ were not to re-marry after divorce or (even) after his ﷺ death.

and other prophetic traits…

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Hereunder, we shall discuss three of the greatest privileges of Prophet Muhammad ﷺ;

- al-Isra wal-Me'raaj (the Prophet's Night Journey and Ascension to the Heaven),
- Universality of Prophet Muhammad's Message
- Prophet Muhammad's ﷺ being the seal of all Prophets.





al-isra wal-me'raaj

Allah says,

"Glorified be He (Allah) Who took His slave (Muhammad ﷺ)
for a journey by night from al-Masjid al-Haraam
to the farthest mosque (in Jerusalem)
the neighborhood whereof We have blessed,
in order that We might show him of Our Signs.
Verily, He is the All-Hearer, the All-Seer."
[Soorah al-Isra (17): 1]

Hafidh ibn Katheer (rahimahullah) wrote in the Tafseer of this verse,

"Allah glorifies and exalts Himself for His Ability to do that which none but He can do. There is no God but He and no Lord besides Him.

"Who took His slave for a Journey"
(His slave) refers to Prophet Muhammad ﷺ

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"by night"
means - in the depths of the night.

"from al-Masjid al-Haram"
means the Masjid in Makkah.

"to al-Masjid al-Aqsa."
means al-Bayt al-Muqaddis (the Sacred House) in Jerusalem which is the origin of the Prophets from the time of Ibraheem al-Khaleel - and thus all the Prophets gathered there, and he ﷺ led them in prayer in their own homeland. This indicates that he is the greatest leader and the foremost chief.

"the neighborhood whereof We have blessed."
- i.e., with agricultural products and fruits.

"in order that We might show him",
- i.e., (to) Prophet Muhammad

"of Our Ayat."
i.e., great signs - as Allah says (in Soorah an-Najm), "Indeed, he (Muhammad ﷺ) did see of the greatest signs of his Lord." [Soorah an-Najm (53): 18]

“Verily, He is the All-Hearer, the All-Seer."
meaning He hears all the words of His servants, believers and disbelievers, faithful and infidel. He sees them and gives each of them what he deserves in this world and the Hereafter." [end quote of Ibn Katheer]



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Al-Me'raaj refers to the means of ascension like a ladder. But the nature of this me'raaj is known solely to Allah.

The ruling concerning al-Me'raaj is like the ruling concerning all issues of Ghayb (unseen) - i.e., we believe in it without engaging ourselves into describing it.

The scholars have stated that **al-Isra took place only once in Makkah** after being granted Prophet-hood, and a year or a year and two months before Hijrah as mentioned by Ibn Abdul-Barr.

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description

of al-isra wal-me’raaj

from the texts (of the Qur'aan and the Sunnah)

Hafidh ibn Katheer (rahimahullah) writes in his Tafseer,

"The truth is that the Prophet ﷺ was taken (on the journey) when he was awake, and not in a dream. He traveled from Makkah to Bayt al-Muqaddis riding on al-Buraaq (the beast).

Upon reaching the door of the mosque, he ﷺ tied the beast by the door and entered it. He prayed two units of prayer as, 'Tahyatul-Masjid.’

Then al-Me'raaj was brought to him, which is like a ladder with steps to climb on. So he ascended to the first heaven, and then to the rest of the seven heavens.

On each heaven, he was welcomed by the most pious of its inhabitants, and he ﷺ greeted the Prophets who were on the various heavens according to their positions and ranks - until he reached Moosa عليه السلام - Kaleemullah (i.e., the one whom Allah spoke with) on the sixth heaven, and Ibraheem, Khaleelullah (the close friend of Allah) on the seventh heaven.

Prophet Muhammad ﷺ surpassed them both and all the Prophets until he reached a level where he could hear the squeaking of the pens (i.e., the pens of destiny) which write down what is decreed to happen.

The Prophet ﷺ saw Sidrat al-Muntaha (the Lote-Tree), which was covered - by the command of Allah - with butterflies of gold and various colors. It was surrounded by the angels.

There the Prophet ﷺ saw Angel Jibra'eel عليه السلام in his real form, with six hundred wings. He saw green cushions covering the horizon.

The Prophet saw al-Bayt al-Ma'moor (the Much-Frequented House) and Ibrahem al-Khaleel - the one who built the Ka'ba on earth - leaning his back against al-Bayt al-Ma'moor.

Every day, seventy thousand angels enter and worship (Allah) in al-Bayt al-Ma'moor, and they never return to it - until the Day of Resurrection. The Prophet ﷺ witnessed Paradise and Hell.

Allah enjoined fifty prayers for him (and upon his ummah), then He reduced it to five out His (Great) Mercy and Kindness towards His servants.

This (i.e., Allah's obligating the command of prayers upon the seventh heaven) shows great virtue and significance of prayers.

The Prophet (then) descended to al-Bayt al-Muqaddis, and the others Prophets descended with him too. He ﷺ led them in prayer when the time for prayer was due. It might have been the dawn of that day (i.e., the prayer must have been the Fajr prayer).

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Some people claim that he ﷺ led them in prayer in the Heaven but what is apparent from the reports is that he led them in Bayt al-Muqaddis.

Some reports state that he led them in prayer when he ﷺ first entered it (i.e., before ascending to the heavens). But what is apparent is that it was after he ﷺ returned (from his ascension to the heavens) because when he ﷺ passed by them while they were in their places in the Heavens, he ﷺ asked Jibra'eel عليه السلام about them, one after the other, and Jibra'eel informed him about them.

Such (occurrence) is appropriate (too,) because he was first required to come before the Divine Presence - such that what Allah willed could be enjoined upon him ﷺ and his Ummah. Then when the matter for which he was required had been dealt with, he and his brother-Prophets gathered in al-Bayt al-Muqaddis. And then his distinction and merit over them became apparent - through his ﷺ leading them all in prayer ,and such was by an indication from Angel Jibra'eel عليه السلام.

The Prophet ﷺ then came out of al-Bayt al-Muqaddis, rode al-Buraaq and returned back to Makkah in the darkness of the night. And Allah Knows best." [end quote of Ibn Katheer]

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Did the Prophet travel (al-isra) with his body and soul or his ﷺ soul only?

People have differed concerning
(the nature of the Prophet's ﷺ travel);
Did he ﷺ travel with his ﷺ body and soul
or his soul alone?

There are two opinions:

Majority of the scholars maintain that the Prophet ﷺ traveled with the body and the soul - in wakefulness and not during sleep.
The proof is the Saying of Allah,

"Glorified be He (Allah) Who took His slave (Muhammad ﷺ)
for a journey by night
from al-Masjid al-Haraam (in Makkah)
to the farthest mosque (in Jerusalem) -
the neighborhood whereof We have blessed…"
[Soorah al-Isra (17): 1]

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Verily, Glorification (of Allah) is made for profound/overwhelming issues. If this journey was during sleep, then

- it would not have been something substantial/significant,
- the disbelieving Quraysh would not have resorted to rejecting the incident,
- a group of those, who previously submitted to Islam, would not have renounced their faith (after hearing the news of Israa).

Moreover, Allah says, "He (Allah), Who took His slave for a journey by night." [Soorah al-Isra (17): 1]

The word, 'slave' refers to
the combination of body and soul.

Allah (further) said (in Soorah al-Isra),
"We made not the vision which
we showed you (Muhammad on the night of journey)
but a trial for mankind..."
[Soorah al-Isra (17): 60]

Ibn Abbas ﷺ commented (explaining the verse), "It is **sight/vision of the eye** which Allah's Messenger ﷺ was shown during the night of al-Isra." [Related by Imam al-Bukharee]

In addition, Allah said (in Soorah an-Najm),
"The sight (Basr) (of Prophet Muhammad ﷺ)
turned not aside (right or left),
nor it transgressed beyond (the) limit (ordained)."
[Soorah an-Najm (53): 17]



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- Sight (Basr) is a physical faculty and not an organ of the spirit.
- Moreover, the Prophet ﷺ was carried upon al-Buraaq, which is a shining white beast. This can only be for the body and not the soul, because the soul does not require a medium to ride (for transportation).

Others have asserted that the Prophet was taken (on the journey) by his soul (only) without his body. This view is reported by Ishaaq from Aaishah and Muawiyah (radhi allahu anhuma), and something similar is reported from al-Hasan al-Basree (too).

The intent of (those who hold on to) this view is not that al-Isra was a dream. Rather, (they mean that) the soul was by itself taken for a journey - such that the soul departed from the body and then returned to it. This is one of the special qualities of Prophet ﷺ because no one else's soul departs and wholly ascends to heavens - except after death.

(Besides), a dream is something that the sleeping person witnesses. It might be perceivable images that occur to the mind. So one sees that he has ascended to the heaven and traveled to Makkah while his soul neither ascends nor travels. Verily, it is the Angel of Dream, who has produced these images for him.

The distinction between the two (i.e., a dream and the soul's journeying) is thus clear.

Those who said that al-Isra was by the soul alone made Istadlal (i.e., deduced their view) from the report of Shareek (Ibn Abi Namr) from Anas (that the Prophet ﷺ said), "then (istayqaztu) I woke up, and I was in al-Hijr (a part of Ka'ba)."

This (view) is replied in two ways:



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- this narration is counted amongst the mistakes of Shareek. The memorizers of the Hadeeth of Shareek made mistakes in the narration of al-Isra.

- the word, 'Istayqaaz' (in the report) also includes the meaning of, 'transferring from one state into another.'*

  Ibn Katheer (rahimahullah) writes, "this interpretation (i.e., the second reason) is better than the first. And Allah knows best."

Ibn Katheer (rahimahullah) also said,

"We do not reject the possibility of the Prophet's having a dream before al-Isra as a pursuant to what took place after it because every dream of the Prophet would turn up accurately true.

Such visions can be found in narrations concerning the beginning of revelation - i.e., he ﷺ would dream beforehand about what was to occur with him in wakefulness

Such was for the purpose of indication/hinting, preparing, consolidating (i.e., strengthening and reinforcing the Prophet), and kindness (from Allah)." [end quote of Ibn Katheer]

* Translator's note: like to come to a state of vigilance and mindfulness from the state of inattentiveness



Was al-Me'raaj (Prophet's Ascension) repeated?

After mentioning the above-mentioned Ahaadeeth on the subject, Hafidh Ibn Katheer (rahimahullah) writes,

> "After examining all the Ahaadeeth - the Saheeh (authentic), the Hasan (good) and the Da'eef (weak) - it is known that al-Isra of Prophet Muhammad ﷺ from Makkah to al-Bayt al-Muqaddis took place only once - although the wordings of the narrators have differed, or some of them have mentioned more details while others have missed out (on some details); and everyone is prone to commit mistakes except the Prophet عليه السلام.
>
> Whosoever makes every narration which differs with another to be an independent incident, then numerous journeys will be established, which is very strange and improbable (i.e., such is impossible to have taken place)…

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Some of the late-comers have stated that the Prophet ﷺ traveled

- once from Makkah to Bayt al-Muqaddis only,
- once from Makkah to the heavens only and,
- once to Bayt al-Muqaddis and from there to the Heavens.

And they are pleased with this conclusion as if all doubts can be annulled with this conclusion - but this is not true. (Because)

- such is not related from any Salaf and
- had the journey recurred, the Prophet ﷺ would have informed the ummah about it, and the people would have reported its recurrence.

Some of the Sufis claim that al-Me'raaj of the Prophet occurred thirty-three times while some other claim thirty-four times; one of them with the noble body, and the others by the soul (alone).

It is also said that al-Isra occurred twice, once during wakefulness and the other during sleep. It seems that those who held this opinion, tried to reconcile between the narration of Shareek, which contains the words, 'then I woke up', and the other narrations.

There are also those who stated that it occurred twice, once before the revelation and the other after it. Others proposed that it occurred thrice, once before the revelation and twice after it **Whenever the words confused them, they increased the number in order to reconcile**."

[end quote of Ibn Katheer]

Imam Ibnil-Qayyim writes,

"How strange are those who claimed that it (al-Isra) was repeated a number of times?!



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How could they allow themselves to think that during every journey the prayer was obligated fifty times, and then the Prophet frequented between Allah and Moosa ﷺ until it was reduced to five.

Did Allah say, '… I reduced the burden upon my slave (by decreasing the number of obligatory prayers)'… and then increased it back to fifty and then again reduce it to five!!" [end quote of Ibnil-Qayyim]

Ibn Katheer (rahimahullah) writes,

"Some of narrators

- would skip some information knowingly or due to forgetfulness or
- he might only mention what was important or
- he would sometimes summarize it in order to narrate the whole incident or
- he would leave (some incidents) in order to narrate what is more beneficial.

Whosoever regards every narration as a single journey - as is done by some then he has been greatly mistaken because

- every narration includes the Prophet's greeting the Prophets and
- in every narration he is introduced to them, and
- every narration states that the prayers were made obligatory

So how is it possible to claim recurrence of al-Isra? This is absolutely unbelievable. And Allah Knows best."

[end quote of Ibn Katheer]



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universality

of the Message of Prophet Muhammad ﷺ

and refuting those who deny it

A group of the Jews and the Christians and those who have followed them allege that Prophet Muhammad ﷺ was sent as a Messenger to the Arabs excluding the People of the Book.

- They adorn their talk by saying, "If his (i.e., Prophet Muhammad's) Deen is true, then so is our Deen. The way to Allah are various"
- They compare this to the Madhaa'ib of the Imaams - even if one of the madhhabs was to be more sound (than the others), the followers of the other madhhabs are not disbelievers.

This statement is clearly false, because

- If they had (truly) believed in the Message of Prophet Muhammad ﷺ, it would have been necessary for them to believe in everything he ﷺ informed about. And the Prophet ﷺ has said that he is the Messenger of Allah sent to all

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people and the Messenger does not lie, and therefore, it is necessary to believe in him unquestionably.

- Allah's Messenger ﷺ sent his representatives and messages to different parts of the earth; to the Kings of Rome, Persia, Abyssinia, Egypt and to other Kings calling them to Islam.

- Moreover, the Prophet's ﷺ struggle against the People of the Book, capturing their offspring, considering spilling their blood to be lawful (during war), levying Jizyah upon them - are all necessarily known from tawathur reports.

- The Prophet ﷺ invited the mushrikeen to believe in him, and he ﷺ invited the People of the Book to believe in him

- He ﷺ fought against the People of the Book just like he fought against the mushrikeen. He fought the Banu Qanqah, Banu Nadheer, Banu Quraydah and the people of Khaybar - all of them were Jews, (yet) he captured their children and women, and seized their wealth as war-booty.

  He ﷺ himself, along with his family, fought against the Christians in the battle of Tabook, in which were killed Zayd ibn Haris (his freed-slave), Ja'far and others from his family.

- He ﷺ levied Jizyah upon the Christians of Najran.

- Similarly, after him ﷺ, his Caliphs struggled against the People of the Book; killing those who fought them, and levying Jizyah upon those who willingly and humbly agreed to pay it.

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- The Qur'aan - which everyone knows is the Book which the Prophet Muhammad ﷺ brought - is full with (verses) calling the People of the Book to follow Prophet Muhammad ﷺ.

- The Qur'aan declares those People of the Book, who do not follow him to be disbelievers, and curses them - just like it declares the mushrikoon to be disbelievers and criticizes them. Allah says,

  "O you who have been given the Scripture
  (Jews and Christians)!
  Believe in what We have revealed (to Muhammad)
  confirming what is (already) with you."
  [Soorah an-Nisa (4): 47]

In the Qur'aan, Allah says, "O People of the Book", "O Bani Isra'eel", so many times that it is difficult to count them.

Allah says,

"Those **who disbelieve from among**
the people of the Scripture (Jews and Christians)
and among al-Mushrikoon,
were not going to leave (their disbelief)
until there came to them clear evidence… …
And the people of the Scripture (Jews and Christians)
differed not until after there came to them
clear evidence. (i.e. Prophet Muhammad (ﷺ) and
whatever was revealed to him)… …"
[Soorah al-Bayyinah (98): 1]

Similar verses are abundant in the Qur'aan.
Allah says, "Say (O Muhammad), "O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth." [Soorah al-A'raaf (7): 158]

And He says, "We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind." [Soorah Saba (34): 28]

- In a lengthy Hadeeth, Allah's Messenger ﷺ said,

  "I have been given superiority over the Prophets
  by five issues… … (one amongst them is)
  all the Prophets was sent to specific nation
  but I have been sent to all of mankind."

  Rather, it is known through mutawathir reports that he ﷺ was sent to mankind and jinn.

…. (the Shaikh repeated all the above mentioned issues in brief)

It is known from authentic Ahaadeeth that he ﷺ said,

"By the One is whose Hands is my soul,
there is no Jew or Christian from this nation who hears about me but does not believe in me except that he will enter Hell." [Saheeh Muslim]

Sa'eed ibn Jubayr رضي الله عنه recited the following Qur'aanic verse confirming what the Prophet said, "…but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'aan), the Fire will be their promised meeting-place." [Soorah Hud (11): 17] - The meaning of this Hadeeth is known by tawathur reports.

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So, if it is such then it is indispensable (i.e., cannot be denied) that he ﷺ was a Messenger to all people because

- the Prophet ﷺ decisively said that he is a Messenger of Allah to the People of the Book and others, and the Messenger does not lie
- the Messenger does not fight the people to make them follow him without the Command of Allah,
- the Messenger does not declare lawful shedding their blood and capturing their wealth and properties without permission from Allah.

Verily, Allah ordered him with these issues. If Allah had not ordered him with these issues, then he would have been a liar and an oppressor.

"Who can be more unjust than
he who invents a lie against Allah,
or says, "I have received inspiration,"
whereas he is not inspired in anything."
[Soorah al-An'aam (6): 93]

Along with him (the one who invents a lie upon Allah) being the utmost lying oppressor and mischief monger, he is worst than a powerful oppressing ruler because the powerful ruler slays people for (the sake of forcing them to) follow his orders. But he does lie (on behalf of Allah) saying, 'I am a messenger of Allah to you. Whosoever follows me will enter Paradise and whosoever disobeys me will enter Hell-Fire.'

Even Fir'awn and others like him do not fall under this category (i.e. do not claim something like it) - either a truthful Messenger or a false claimant of Prophet like Musaylimah or Aswad can claim something like it.

So, if it is known that he ﷺ is (truly) a Messenger, then whatever he informs about Allah is necessarily true. And thus, if he is a Messenger of Allah, then obeying his every command becomes obligatory as Allah Says,

> "We sent no Messenger, but to be obeyed by Allah's Leave." [Soorah an-Nisa (4): 64]

So, if he has informed that he ﷺ is a Messenger of Allah to the People of the Book and it is obligatory to follow him, then such is true.

Whosoever denies the universality of Prophet Muhammad's Message is a disbeliever*

Whosoever accepts as true that Prophet Muhammad ﷺ is a Messenger of Allah but denies that he ﷺ was (also) sent to the People of the Book, such a person is like the one who says, "Truly, Moosa was a Messenger but it was required for him to enter the land of Shaam and evacuate the Bani Isra'eel from Egypt." And that Allah did not order him with that, and he did not order him with Sabth, and Allah did not reveal Tawrah upon him, and it was not required from the Bani Israa'eel to obey him, and this is oppression upon the Jews… and similar statements which are the worst statements of disbelief.

Allah says, "Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment." [Soorah an-Nisa (4): 150-151]



concluding
the Prophet-hood
upon Allah's Messenger ﷺ

Allah concluded Prophet-hood with Prophet Muhammad ﷺ (i.e., Allah sent him ﷺ as the last and final Messenger to mankind).

Allah said,

> "Muhammad (ﷺ) is not the father of any man among you,
> but he is the Messenger of Allah
> and the last of the Prophets."
> [Soorah al-Ahzab (33): 40]

The Prophet ﷺ said,

> "I am the seal (last of the Prophets) of the Prophets.
> There is no Prophet after me."
> [at-Tirmidhee (Fitan)]

Concluding Prophet-hood necessitates the end of the Messengers (too), because the end of the general (i.e., Prophet-hood) necessitates the end of the specific (i.e., Messenger-ship).

Concluding the Prophet-hood with Prophet Muhammad ﷺ means

- no Prophet will originate after his ﷺ Prophet-hood and,
- no Sharee'ah will be legislated after his Sharee'ah.

The descending of Prophet Eesa عليه السلام at the end of time does not negate the end of Prophet-hood upon Prophet Muhammad ﷺ, because Eesa عليه السلام will submit to the Sharee'ah of Prophet Muhammad ﷺ and not the Sharee'ah which was previously revealed unto him عليه السلام - since his Sharee'ah has been abrogated (by the Sharee'ah of Prophet Muhammad ﷺ). There is thus, no following except for this Sharee'ah of Prophet Muhammad ﷺ in principles and branches.

Prophet Eesa عليه السلام will thus, be a Khaleefah (Caliph) of our Prophet ﷺ, and a ruler from his ﷺ nation amongst his people.

Prophet Muhammad ﷺ, who is the seal of all the Prophets, is thus sent with

- the best Book,
- the most perfect Sharee'ah,
- the best of nations and
- the most complete Deen (religion).

The Prophet ﷺ came with a Sharee'ah which is adequate/sufficient to fulfill the needs of all the creation in every time and place until the Hour (of Resurrection) is established and with him is perfected the end of Prophets and so there is no Prophet after him.



(It is reported) in the two saheehs and other books of hadeeths, from Jabir ibn Abdullah from Prophet that he said,

"My similitude in comparison with the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick.
When the people enter the house, they admire its beauty and say, 'But for the place of this brick (how splendid the house will be)!'" [Saheeh al-Bukharee (vol. 4, book 56, no. 734)]

Imaam Muslim reported additional words,

"and I have come to finalize the chain of Prophets." [Saheeh Muslims (book. 30, no. 5677)]

and in the narration of Abu Hurayrah ,

"…The people go about it and wonder at its beauty and say, 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." [Saheeh al-Bukharee, (vol. 4, book. 56, no. 735)]

and he said,

"The Bani Isra'eel used to be ruled and guided by Prophets. Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." [Saheeh al-Bukharee, (vol. 4, book. 56, no. 661)]

Jabir ibn Samura reported,

"I saw the seal near his shoulder - the size of a pigeon's egg and its color was the same as that of his body." [Saheeh Muslim, (book 30, no. 5789)]

Hafidh ibn Hajr (rahimahullah) said in his book, 'al-Fath',

> "Al-Qurtubi said, 'the established ahaadeeth agreed that the seal of Prophet-hood was something distinguished/prominent and red on his left shoulder if it shrunk, it would be the size of a pigeon's egg, and if it stretched out, it would be (the size of) handful. And Allah Knows best.
>
> The scholars said that the secret/wisdom behind it (being in that place) was that the heart is in that direction.
>
> Suhayli said, 'the seal of Prophet-hood was placed on his left shoulder because he is protected from the whisperings (waswasa) of the Shaytaan and that is the spot from where Shaytaan enters." [end quote]

Hafidh Ibn Katheer (rahimahullah) said, "It is from the Mercy of Allah upon His slaves that He sent Muhammad ﷺ to them, and then with his coming, He ended Prophethood and Messengership, and completed the Haneef Deen for him.

Allah has informed in His Book and the Messenger has informed in his Sunnah which is collectively (mutawathir) reported from him that there is no Prophet after him, to let it be known that whosoever claims Prophet-hood after him is a deceiving liar who is himself misguided and is misleading others - even if he were capable of performing sorcery and different kinds of magic, charms, etc. this is all scaffold and misguidance.

These are just like the corrupt and ludicrous incidents which Allah caused to occur at the hands of al-Aswad al-Ansi in Yemen and Musaylamah al-Kadhdhab in Yamamah - and thus every wise and intelligent could know from these incidents that they were liars and misguided may the curse of Allah be upon them.

Similarly, every imposter will be unveiled by Allah until the Day of Judgment until the last one of them appears i.e., the Dajjal - because Allah creates with these liars something which reveals the falsehood of these liar (as a sign) for the scholars and the believers. This is from the Absolute Mercy of Allah with His creatures.

These liars order the good or forbid the evil only when the situation demands and as a means of sheltering (their falsehood) or for a hidden purpose, etc. otherwise they are (in reality) the greatest liars and most corrupt people in words and deeds - as Allah says, "Shall I inform you (O people!) upon whom the Shayateen descend? They descend on every lying (one who tells lies), sinful person." [Soorah al-Shu'ara (26): 221-222]

On the contrary, (what testifies to their Prophet-hood of the Prophets is that) the Prophets are the most truthful, rightly guided, steadfast and just in what they say, order and forbid. In addition to that, what further supports them is what they possess of miracles May the peace and blessings of Allah be upon them as long as the earth and the heavens exist.

The people are in no need for a Prophet after Prophet Muhammad ﷺ because his ﷺ Sharee'ah is perfect and adequate to fulfill the needs of mankind. So, what could possibility demand a new prophet after Prophet Muhammad ﷺ?

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If it is said that the ummah has become corrupt and thus, its rectification/reformation demands new Prophet-hood.

We reply: Is the role of the Prophets rectification alone - such that a Prophet be sent to rectify in this time?!

A Prophet is not sent except that a revelation is sent upon him, and the need for revelation is only

- for conveying a new Message or
- for completion of a previous message, or
- to purify it from distortions and alterations

but since all these needs that might require a revelation have been fulfilled by the preservation of the Qur'aan and the Sunnah of Prophet Muhammad ﷺ and the perfection of the Deen at his ﷺ hands there is no need now for Prophets.

Verily, the reformation/rectification is for the Musliheen (reformers i.e., righteous people of the ummah who work towards rectification of the people)." [Quoted from, 'ar-Radd alal-Qadiyaniyah' with slight adaptation]

Allah declared the end of Prophet-hood and Messengership with the Prophet-hood of Muhammad ﷺ in His Saying,

> "Muhammad (ﷺ) is not the father of any man among you,
> but he is the Messenger of Allah and
> the last (end) of the Prophets."
> [Soorah al-Ahzab (33): 40]



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It is self-evident and unquestionable that

- The existence of the Qur'aan - which satisfies mankind's need for legislations and rulings is present and preserved as it was revealed upon Prophet Muhammad,
- Preservation of the Seerah (biography) of the Prophet and
- Preservation of the Sunnah of the Prophet which explains the Qur'aan

(the above) is like the presence of an alive Prophet amongst us.

Allah says,

"…if you differ in anything amongst yourselves,
refer it to Allah and His Messenger (ﷺ)."
[Soorah an-Nisa (4): 59]

- Referring back to Allah is referring back to His Book
- Referring back to the Prophet after his death is referring back to his ﷺ Sunnah

With this, the world is no more in need of Prophets and Messengers being sent, and renewing of the legislations - because (even) if Allah was to sent Prophets and Messengers, they will not add to fundamentals of Aqeedah or principles of the Sharee'ah with which Prophet Muhammad ﷺ was sent - since Allah has perfected the Deen and completed the Sharee'ah when He said,

"This day, I have perfected your religion for you,
completed My Favour upon you,
and have chosen for you Islâm as your religion."
[Soorah al-Maidah (5): 3]

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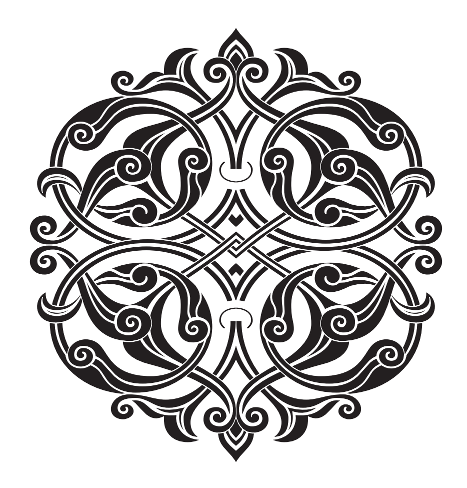
If the purpose behind the sending of Prophets is to propagate the Message and call people to it, then **this is the duty of the scholars of the Muslims**, they are the ones who should propagate this Dawah to the people.

Whosoever

- claims that Prophet-hood did not end with Prophet ﷺ or
- believes in someone who claims so,

is a Murtad (apostate i.e., he has renounced his Islam).

The Sahabah therefore ruled that whosoever claims Prophet-hood after Prophet Muhammad has committed Riddah (apostasy) and they fought him and his followers, and called them Murtads (apostates) and the Muslims - the former and the latter - are unanimous on this issue.



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